As soon as organized collective practice starts, all militants inside the organization need to contribute to develop democratic practices that guarantee the truly democratic participation of all members of the organization. It is true, due to the past practices inside many organizations (even those identifying themselves as revolutionary), that many of these past structures have resulted in very bureaucratic, top-down organizations. The consequences of this have been extremely negative, and these organizations were unable to create a constant form of reproduction in a constant mode of rectification and consolidation. Instead, they became permanent, ossified forms of reproduction, and militants mostly acted as foot soldiers of bureaucratic leaderships without participating in defining the political line. Most often, these organizations have functioned in an autocratic mode, with no dialectical relation between the so-called leadership and the rank and file. In fact, their form of functioning is similar, even identical to bourgeois organizations, the same organizations they are fighting against; ergo their impotence and incapacity to offer a new societal alternative.

Objectively, a new type, a new conception of a combative organization is needed. Organizations from the masses' camp must be structured in a way that allows them to address two dialectically linked objectives: the need to resist/combat all forms of domination, and the need to contribute in producing new forms of social relations.

While correctly resisting the organized bureaucratic structures (which rendered the masses incapable of addressing the problematic of their movements, since these bureaucratic structures are carbon copies of their enemies, only allowing the reproduction of the old), many have attempted to come up with new forms of organized structures. But these new organized structures were only new superficially, in name — not actual rectifications combined with political and ideological rectifications. It is important to produce new innovations, but these can't be new labels for the same old praxis. In addition, these innovations should not be merely in competition with the old style praxis, but a total rupture with it – in other words, they must be a radical rupture with bourgeois forms of organized structures. These new forms of organized structures shouldn't be based on a superficial demarche, or by dreaming up a new concept that exists only in our imagination (even though the source of these demarches is the objective reality in which we are evolving, such demarches would be totally disconnected and divorced from that reality).

New concepts of organized structures will emerge from the systematic critiques of — and ideological and political rupture with — bourgeois concepts of organization, and, most importantly, the ideological and political rupture with pragmatism and dogmatism.

2) Practice: The second dialectically linked aspect, in addition to the need to form organizations, is the need to engage in concrete practice. These practices must be to demarcate, to denounce capitalist domination and all forms of concentration of capital, while engaging in mass struggle, side by side with the masses. All the

political practices of progressive militants must be in the interest of the popular masses. It is in this context that progressives will contribute to the historical advance of the popular masses.

The political practice of progressives among the masses could and will take different forms, and will have various aspects to them. It must include massive propaganda and agitation with the aim of organizing unorganized progressives, so they too can integrate into the organized practice to weaken capitalism.

Propaganda and agitation should cover many political aspects of the problems that the popular masses are confronting at any given moment. These issues have to be raised in a manner that leads to capitalism being weakened. The more we are organized, the more we are able to engage on many fronts along the political spectrum to thwart reactionary political alternatives.

Again, this work will not be possible if organized militants don't struggle against the dominant bourgeois ideology and politics. Many progressives, including revolutionaries, are thoroughly taken in by metaphysical forms of thinking: pragmatism in particular (reacting to the surface manifestations of domination rather than targeting its underlying structures), plus pragmatism mixed with a high level of dogmatism. The consequences are eclectic political practices with no line and no objectives. The basic political principles are totally disregarded, such as developing concrete political analysis of a concrete political situation.

The result is activism, a utopian concept where the results of the political struggle are assessed based on standards of accumulation and the quantitative increase of political activity, instead of the qualitative objectives of these political activities. Pragmatism also leads to sensationalist, tabloid-like propaganda and agitation. This mainly has the effect of deflating instead of building organizations.

Some important elements in the political practices of progressive militants

Although the political practice of progressive militants plays an important role in transforming society, it is also limited. It is not revolutionary political practice, but rather a contribution to revolutionary practices. In a time characterized by low levels of mass struggle and mass organization, the role of progressive militants is to actively participate in constructing mass organizations capable of engaging in anti capitalist/anti imperialist combative mass struggle.

Progressive militants are not participating in revolutionary struggle. In some historically determined periods the work of revolutionaries and progressives may overlap, but even in these moments it is important to differentiate them. Progressive militants must be conscious of that difference, and recognize both the importance of their work and its limitations. If progressives and revolutionaries are not able to make that distinction, then the political practices of both will be deformed.